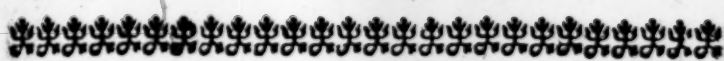
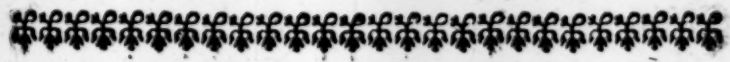


*Ex. 8000. 10. 11.*

6



THE  
*Jewish* SYNAGOGUE,  
The MODEL of  
*Christian Worship,*  
OR OF  
Worship in Christian Churches.  
Set Forth  
In a SERMON, &c.



\*\*\*\*\*

At a Meeting of the Trustees concerned in building and finishing a Chapel behind the *East Side of Lamb's Conduit Street*, Now known by the Name of *St. John the Evangelist*, in the Parish of *St. Andrew's Holburn*, on the *10th Day of Febr. 1722-3.*

ORDERED,

**T**HAT Thanks from the BOARD of Trustees be return'd to the *Rev. Dr. Nathanael Marshal*, for his Sermon on Sunday last; and that *Mr. Watkins* do wait upon the Doctor with the said Message; and at the same Time acquaint him, that it is the Desire of the BOARD, that he would print the same.

FOR some Reasons at that Time subsisting, this Request was not then complied with; but upon the Occasion of publishing another Discourse, of near Affinity to the Subject of this, the following Sermon is now printed, and dedicated to the Trustees of *St. JOHN's Chapel*, by their most obedient and faithful Servant,

N. MARSHAL

*The Jewish SYNAGOGUE, the Model of  
Christian Worship, or of Worship in  
Christian CHURCHES.*

Set forth in a ~~by J. C. B.~~

# S E R M O N

Preach'd upon opening a new

## C H A P E L,

Now known by the Name of

St. *J O H N* the *Evangelist*,

Within the Parish of *St. Andrew, Holborn*, on the 10th Day of *February*, 1722-3.

By NATHANAEL MARSHAL, D. D.

Preacher of the said CHAPEL.

And Chaplain in Ordinary to His MAJESTY.

L O N D O N :

Printed for WILLIAM and JOHN INNYS,  
at the *West End* of *St. Paul's*. M.DCC.XXVII.





St. L U K E, VII. 5.

*For he loveth our Nation, and he  
hath built us a Synagogue..*



THE Context informs us, that the Servant of a certain Officer among the *Roman* Soldiery, very dear to his Master, wanted the miraculous Assistance of our blessed Saviour, for the Cure of a Distemper under which he labour'd. Whereupon the Master sent to him the *Elders of the Jews*, (of the *Synagogue*, probably, which he had built for them in that Neighbourhood) who were to use their Intercessions with our Lord, for healing the Servant.

THE

## 6 *The Jewish Synagogue, the*

THE special Motive which they thought it proper to urge upon this Occasion was, the *Worthiness* of the good *Centurion* who had employ'd them. He was well and favourably disposed to their *Church* and *Nation* ; and as a Proof of his being so, he had *built* them a *Synagogue*. The Thing in it self was laudable and useful, and was accepted accordingly under its proper Notion of a general and public Service. No dark Suspicions were harbour'd of the *private* Reasons and Inducements which might engage a Man in such a Work, who was (himself) no Professor of the *Jewish* Religion ; altho' a good deal might here have been objected, with fair and specious Colours of probability : *e. g.* What should incline a Man of *his* Education, *his* Manner of Life, *his* small Acquaintance with their Religion and Worship, to be so active, so zealous, so officious in their Service ? Some Design or other, not then appearing, of Interest, of Ostentation, of Popularity, some undue, some sinister Motive might easily have been suspected, as giving Rise and Birth to it. But to  
these

## *Model of Christian Worship.* 7

these Lengths and Depths of Censure, even, *Jewish* Charity was, at that Time, a Stranger.

FOR that public Worship was, under all possible Views, desirable, the Voice of Nature dictated ; and that it could not be celebrated without *Places* set apart for it, every Man might know who would bestow a Thought upon it. It was therefore, in it self, a very small Cause of Wonder, that a Man no farther enter'd into the Modes and Forms of any instituted Worship, than the seven famous Precepts of *Noah* might be supposed to carry him, did, however, espouse, and encourage that Homage of Prayer and Praise to our common Creator, and those Instructions for the Conduct of *moral* Life, which such Places of Worship, and the Persons appointed to serve in them, were design'd to methodize, promote, and cultivate.

BUT that I may lead you by proper Steps into the Subject now before us ; it is my Design to consider in the

## 8 *The Jewish Synagogue, the*

1<sup>st</sup>, Place, some Particulars relating to the Rise and Progress, the Form and Matter of this *Synagogue-worship*, with the Regimen thereof; from which you will easily observe, how applicable it is to our present Purpose.

2<sup>dly</sup>, THE Connexion which my Text hath very justly intimated between *Religious* and *Civil* Interests, between the *Love* of a *Nation*, and of the *Worship*, (the *public Worship*) establish'd in it.

3<sup>dly</sup>, THE Reason they have to expect the Blessing of God upon their honest (well-meant) Endeavours, who shall take to themselves any Share of this Service, by providing *Houses* for the *Worship* of *God*, and the *Offices* thereof.

1. I begin with laying before you some Particulars relating to the Rise and Progress, the Form and Matter of this *Synagogue-Worship*, with the Regimen thereof; from whence you may observe, how applicable it is to our present Purpose.

I. WITH

## *Model of Christian Worship.* 9

I. WITH REGARD to the Rise and Progress of it. That *Places* of Worship had a very early Date, seems highly probable, from the Nature of the Thing, and the Necessity of them, to carry on the Views and Purposes, even of *Natural Religion*. Numbers could never meet, except *Time* and *Place* were fix'd and stated; and even whilst public Worship extended no farther than to single Families (where the Heads of those Families perform'd the Office of Priests to them) the Expulsion of *Cain*, (*a*) from the *Face* and *Presence of the Lord*, looks very like a Sort of Excommunication, a Banishment of him from some *distinguish'd Place*, where God was pleased to manifest a mere peculiar *Presence of his Glory*.

THUS (*b*) *Abraham* is said to have *planted a Grove in Beersheba*, and to have *called there on the Name of the Lord, the everlasting God*.

(*a*) Gen. iv. 14, 16. (*b*) Gen. xxi. 33.

B

THUS

## 10 *The Jewish Synagogue, the*

THUS when it is said of (c) *Rebeccah*, that she *went to inquire of the Lord*, some known Resort is strongly intimated, where the Mind, and the Will of God, were ordinarily to be consulted.

THUS again, when at the Appointment of *Moses*, the Congregation of *Israel* was summon'd to a solemn Assembly, and to (d) *come near before the Lord*, the Reference is plain and evident to some noted Place, which God had vouchsafed to signalize, and to sanctify by some visible Tokens of Appropriation to himself.

UPON that Part of *Deborah's* Song, where she celebrates the Governors of *Israel*, the *Chaldee* Paraphrast thus comments, (e) *Deborah prophesied to the following Purpose ; I am sent* (said she) *to the Scribes of Israel, who in that Time of Distress and Calamity, desisted not from their Interpretation of the Law ;*

(c) Gen. xxv. 22. (d) Exod. ix. 5. (e) Judges v. 9.

*but,*

## *Model of Christian Worship.* II

*but, to their immortal Honour, sat in the several Houses of the Congregation, with uncover'd Heads, teaching their People the Words of the Law, blessing and praising God.* Now, since this was the known Use and Employment of *Synagogues* in *latter* Ages, a good deal of Light is hence let in upon the Times and Usages *before* them.

THE (f) *holy Convocations*, and the (g) *High Places*, whereof we have such early Mention, enlarge our Views upon this Argument; and, thro' the darkest Periods of History, continue the Thred of it, till we come into Times with which we are more acquainted.

THE Expostulation of the *Shunamite's* (h) Husband with her, offers some Hints to us, from which we may well infer the Establishment of *Times and Places* for the public Worship of God. *Wherefore* (saith he to her) *wilt thou*

(f) Lev. xxiii. 3 4. (g) 1 Sam. ix. 12. 19. and  
ibid. x. 5. 1 Kings iii. 4. (h) 2 Kings iv. 23.

## 12    *The Jewish Synagogue, the*

*go to the Man of God to Day? It is neither new Moon nor Sabbath:* Had it been either the one or the other; it hence should seem, that the Resort to him had been usual and customary, for the Worship of God, and for proper Instructions in the Conduct of Life.

THE holy Psalmist (*i*) is full and frequent in his mention of *blessing the Lord in the Congregations*, and of numerous *Synagogues* spread in his Time throughout the *Land*. And indeed, the *Schools of the Prophets* seem to have been so many *Seminaries* for the Education of proper Persons to serve in these *Synagogues*; some of whom were called out to a more extraordinary Degree and Measure of this Service by express Inspiration, whilst others minister'd to it in their ordinary Capacity, upon the foot of their natural Abilities, and acquired Improvements. In settled Times (*k*) we are told, it be-

(*i*) Psalm. xxvi. 12. lxviii. 26. lxxiv. 4. 8.

(*k*) Maimonides in Cod. Sanhedrin. c. i. § 3. and in Tephillah.

## *Model of Christian Worship.* 13

came a Rule with them, to build a small *Synagogue* in every frequented Place where one hundred and twenty *Jews* were to be found together, for a common Resort, *at each Time of Prayer.* And the *Men of the City* (saith my Author) *were to urge one another to build it, and to buy them a Book of the Law, the Prophets, and other of their sacred Writings.* Accordingly, the first Assembly which we read of Christians, after our blessed Lord's Ascension, consisted of (about) that Number. *The Number of the Names together* (saith the holy Penman of the (l) *Acts*) *were about one hundred and twenty.* And a famous (m) Writer of our own, upon this Subject hath inform'd us from *Rabbi Phinehas*; that the Number of these *Synagogues* was very great at the Destruction of *Jerusalem* (no less than four hundred and sixty) besides a large Variety of them scattered up and down throughout all the Places of *Jew-*

(l) *Act.* i. 15.

(m) Lightfoot. Vol. I. Pag 363, &c. See also Burman. *Disputat.* ix. De *Synagog.* in *Exercitat. Academic.* Part I.

## 14 *The Jewish Synagogue, the*

*ish* Refort. For it was indeed impossible, that the Temple-Service, if design'd, (as it was not) for general and common Use, should have sufficed for the Numbers, who must in that Case have frequented it. Yet natural Reason would dictate to every Man who could exert it, that public Worship was due to God. So that whilst the Ministrations of the *Temple* answered the Views and Directions of an *instituted* and *ritual* Law ; the Service of *Synagogues* corresponded with the Scope and Aim of the *natural*, the Law which is *written* in the *Hearts* of *all Men*.

THIS, from the Rise and Progress of them, leads me to consider,

2. THE *Form and Matter* of the Worship performed in them.

Now here they pray'd to the Creator and Lord of all Things for his Guidance, Blessing, and Protection. Here they praised him for his *Mercies with joyful Lips*. Here the devout Soul breathed out in  
secret

## *Model of Christian Worship.* 15

secret its pious Aspirations to the *God of its Righteousness*, as well as join'd with the common Mouth of the Congregation in the several Offices of Prayer and Thanksgiving. Hence one of the Names by which they were called, was *Oratories.* (n)

HERE also the Law and the Prophets were recited; those Scriptures, which, at St. Paul tells (o) *Timothy*, were given by *Inspiration of God*, and were profitable for *Doctrine, for Reproof, for Correction, for Instruction in Righteousness*, that the Man of God might be perfect, thoroughly furnish'd unto all good Works. Thus it is said of our Saviour, that he came to (p) *Nazareth*, where he had been brought up; and, as his Custom was, he went into the Synagogue on the Sabaoth-Day, and stood up for to read. And there was deliver'd unto him the Book

(n) προσευχαί.

(o) 2 Tim. iii. 16, 17.

(p) St. Luke iv. 16, 17.

## 16 *The Jewish Synagogue, the*

*of the Prophet Ifaiah.* (q) Thus again, in the solemn Speech of St. *James*, at the first Council of *Jerusalem*, he observed it as an antient and common Practice to read the Law in these Assemblies : (r) *Moses*, (saith he) *of old Time, hath in every City them that preach him, being read in the Synagogues every Sabbath Day.*

*Preaching*, expounding of the Law, commenting upon it, and thence deducing fuitable Exhortations for Life and Practice, were also well known Usages in these Assemblies. Thus our Saviour is often (s) represented, as *teaching* in their *Synagogues*. And St. *Luke* (t) hath preserv'd to us some Fragments of a Sermon preach'd by him in one of them.

(q) *N.B.* The Persons officiating in these Synagogues were *ordinarily* set apart to their Office by a solemn Designation, and by Imposition of Hands : Our Saviour therefore, in taking upon himself this Service, appeared as a *Prophet*, as one who was known and understood to plead an *extraordinary* Commission ; and thereby superseded *common* Rules.

(r) Acts xv. 21. (s) St. Matth. xiii. 54. St. Mark vi. 2. St. John xviii. 20. (t) St. Luke iv. 16. &c.

ANOTHER

## *Model of Christian Worship.* 17

ANOTHER Method of Instruction here in Use seems to have been an inverted Sort of *Catechism*, somewhat by Way of Conference, of Question and Answer, wherein the *Querist* was *Learner*, and the *Teacher Answerer*. (u) St. *Matthew* hath recorded some Passages of this Sort, between our blessed Lord and the *Pharisees*; as also between him and another Person, whom St. *Luke* (x) hath described, as a *certain Ruler*, a *Ruler*, doubtless, of some *Synagogue*.

THE Advantage of these several Exercises is obvious, and needs no Comment; since the Place I stand in, speaks you convinced of their Worth and Importance, by your Erection of this beautiful and costly Fabrick, for the more decent and orderly Performance of them. Proceed we therefore to consider,

III. THE *Regimen*, the *Discipline*, and *Government* establish'd in these Pla-

(u) Ch. xix. 3, 16, &c. (x) St. Luke xviii. 18.

## 18 *The Jewish Synagogue, the*

ces of Worship. Now, that they succeeded to the *Schools* of the *Prophets*, when, *after the Captivity*, God withdrew from a degenerate People his *extraordinary* Inspirations, seems highly probable; and that they were thenceforwards govern'd by ordinary Rules of human Discipline, and of human Prudence.

IT doth not appear, that they had originally the Sanction of any Authority to establish or protect them; but (after the Age of Inspiration) were *continued*, at least, (as perhaps they were *begun*) upon the Foot of plain and evident Necessity, and of that Religion which the Voice of Nature dictated for *stated Times and Places* of *Public Worship*: Upon the Settlement of the *Mosaic* Oeconomy, when all the *Rituals* of it were limited to the *Place of God's own choosing*, they were consider'd as *necessary Supplements* to the *Service* of that *Place*, and as Remnants of *natural* Religion, which no *positive* Institution

I can

## *Model of Christian Worship.* 19

*can* ever, and no *wise* Institution *will* ever labour to, abolish.

YET in respect to the Modes and Forms of their Temple-Service, as far as Circumstances would permit, they always endeavour'd to symbolize, and come up with it, in the nearest Analogy of Resemblance. *e. g.* Had the *Temple* in it the *Ark* or the Chest of God, towards which the People in Times of Worship turn'd their Faces? The *Synagogue* had also a *Chest* or sacred Repository for its Book of the Law and the Prophets, to which its Members and Retainers paid a like Observance. Had the *Temple* its Distinction of *relative Holiness* between its several Apartments, its *Holy* and *most Holy*? The *Synagogue* also had somewhat of the like Discrimination, which may very fitly be represented by the well-known Difference between our *Church* and *Chancel*. Had the *Temple* its known *Subordination* of Officers always acting in it; its *Chief-Priest*, its *Secondary-Priest*, and the *Levite* attending them? The *Synagogue* also had a like

## 20 *The Jewish Synagogue, the*

Oeconomy, (*y*) its *chief* Ruler, its *Ruler*, and its Deacon, (*z*) or Minister. Once more; had the Temple and its Officers a Jurisdiction in Matters of a secular Nature: So had also the (*a*) *Synagogue* and its *Rulers*; begun perhaps in the latter Case *discretionally*, but with Time and Usage *continued legally*; so that to be *put out* of the one, had a good Degree of Correspondence with (*c*) *Excision* from the other:

THUS

(*y*) See Acts xviii. 8, and 17. Where *Crispus* and *Sosthenes* are (both) represented as *chief Rulers* of the Synagogue; whereas one was undoubtedly subordinate to the other, as all Writers upon this Subject agree; tho' both might have, and doubtless had, a Pre-eminence above the rest, with Regard to whom they were *Chief*; yet with Regard to each other, *one* was *subordinate*, and the *other superior*.

(*z*) For the *Deacon* or *Minister*, See St. Luke iv. 20.

(*a*) See St. Matt. x. 17. xxiii. 34. Mark xiii. 9. Luke xxi. 12. John. xvi. 2.

(*c*) See a Passage in Tertull. Apolog. relating to Christian Assemblies, and Symbolizing herewith. c. 39.—Coimus ad literarum divinarum commemorationem—Ibidem etiam exhortationes, castigationes

## *Model of Christian Worship.* 21

THUS you see, that *natural Religion* conform'd it self, in what it might, to the Rules and Settlements of a *reveal'd* Oeconomy.

AND our Saviour seems to have drawn his Model from both of them, with some small Alteration; sometimes inclining towards the one, and sometimes towards the other Scheme of Discipline and Government. *e. g.*

THE gradual Subordination of the *less* to the *greater Synagogues*, and of all (*b*) to the great *Sanhedrim* at *Jerusalem*, very aptly represents to us that wise Gradation of our national Churches, from the lowest (establish'd) Assembly for Worship, to the *Cathe-*

*tionones & censura divina. Nam & judicatur magno cum pondere ut apud certos de Dei conspectu, summumque futuri judicii præjudicium est, si quis ita deliquerit, ut a communicatione orationis, & conventûs & omnis sancti commercii relegetur.*

(*b*) See Acts ix. 1, 2.

*dral*

22 *The Jewish Synagogue, the*  
*dral of the Diocese, and thence to the*  
*Metropolis of the Province.*

THE threefold Distinction of the Persons, performing their respective Parts in the Service of the *Synagogue* and the *Temple*, bear a near Analogy to the different Offices of our *Bishops, Priests and Deacons*, with this farther Similitude ; that, as there was but *one Temple* at *Jerusalem*, with various *Synagogues* subject to it ; so, upon the Foot of Apostolic Settlements, there was but *one Episcopal Church* in any single City, with diverse subordinate Oratories, or Places of Worship dependent on it. Once more, the Correspondence which different *Synagogues* (*d*) maintain'd with each other for the Preservation of holy Doctrine and Discipline, did well agree with the like Correspondence between *Episcopal Churches*, in different Parts of the Christian World, for Purposes of the same Importance,

(*d*) See Acts xxviii. 21.

BUT

## *Model of Christian Worship.* 23

BUT these are (all) Circumstances of *Form* and *Ceremony*, compared with the *Moral* of that Harmony, which is observable between our *Jewish* and *Christian Synagogues*; by the *Worship* of our common Creator in *Spirit and in Truth*; and by the Instructions given, in both, for the Direction and Conduct of human Life. These are Things of intrinsic Necessity, of eternal, unalterable, Obligation to Beings of our Make and Frame, in our present Posture and Condition.

WHICH introduces my

II<sup>d</sup>. GENERAL, *viz.* The Connexion which my Text hath so justly intimated between *religious* and *civil* Interests; between the *Love* of a *Nation*, and of the *Worship* (the *public* Worship) establish'd in it.

HEREUPON it will be proper to observe to you the Intent and Aim of *all* religious Worship, and more especially of *public* Worship; that you may see how  
coinci-

## 24 *The Jewish Synagogue, the*

coincident they are, and how well and fitly they tally with the great Designs of Government and Society. Now the Worship of God is chiefly meant to fix upon our Minds a reverential Sense of our Dependence *on* him, and of our Obligations *to* him; that it was *He who made us, and not we our selves*; that it is *He who holdeth up our goings in Life*; that to him we are accountable for all our Actions; in fine, that he *is* our Sovereign, and *will* be; our Judge.

'Tis obvious, that, when we send up our Prayers in holy Devotion to him, be it for the Supply of our Wants, for the Confession of our Sins, for the Deprecation of his Wrath, or for the Attainment of his Favour; we recognize him under the awful Views, of an all-wise, all-knowing Governor; we acknowledge the Plenitude of his Power, and the Compass of his holy Providence: Or when we come before him with the more joyful Offices of Praise and Thanksgiving, from a grateful Sense of his Mercies, and from a just Conviction, that

*in*

*Model of Christian Worship.* 25

*in him we live, and move, and have our Being* ; in our Approaches to him upon any of these Considerations, there is an apparent Tendency to imprint upon us an habitual and practical Persuasion, that whatever we *have* is owing to his Bounty ; and whatever we *want*, must be supply'd from his *Fulness* ; and whatever we *do*, is *noted in his Book* ; and whatever we *hope*, or whatever we *fear*, must be the Result of his Pleasure. And is not the Conclusion from these Premises strong and evident, that, where our *all* is thus confessedly depending, there should be the exactest Regard to his Sovereign Will ; on a Nod of which, the *Breath of our Nostrils here*, all the Issues of our *Life which now is*, and of *that which is to come*, are entirely suspended ? Doth not every Thing come hence, recommended to us with the most engaging Force, which hath the Stamp of his Authority, and the Signature of his Law upon it ? Is not every Virtue, and every Duty in Life, bound hence upon us with the stronger Cords, approved to our Reason, and even en-

D

deared

## 26 *The Jewish Synagogue, the*

deared to our Affections, by the more irresistible Inducements? Certainly this must be so: Why then, whoever is a true Lover of his *Nation*, will be a Lover of *Religion* also, which so manifestly consults and promotes its Interests. Religion is a great and an allowed Pillar of Government; a strong Support and Protection to it; the *one* steps in to the Aid of the *other*, and concurs in the Restraint of those boisterous, disorderly, Passions, which would unhinge Society, if free from Check and from Controul; and which are so hardly kept within proper Boundaries, even with the joint Assistance of *religious* and *civil* Powers, to limit and confine them. Now it is most apparent in *Fact* and *Reason*, that *Religion* cannot maintain its Ground, without those Acts of *Worship*, which tend so strongly to improve the Sense we have of our Dependence upon the great Object of it. Hence *public Worship* falls so properly within the Care of those, to whose Guardianship are committed the Interests of human Society. If every Man were wise and  
righte

*Model of Christian Worship.* 27

righteous, and would entertain, of *his own Accord*, becoming Sentiments of his Subjection to the supreme Being ; I see not what need there would be of any Government, any Ministry, whether Sacred or Civil. But since the World must be taken as it really stands ; since Men are weak and frail, prone to Sin, and encompassed with various Passions ; there must be some visible and public Monitories, some stated recurring Seasons, some fix'd and authorized Methods, of raising and promoting in them just and proper Apprehensions, of what they owe to themselves, what to each other, and what to their common Master ; even to the God who is *glorious in Holiness ; just and righteous in all his Ways ; merciful, true, and faithful in all his Works.*

THE Attainment of these Ends, the Continuance, or the Propagation, of these Sentiments, is ordinarily, I think, impracticable, without a *national Religion*, and without *public* Honours to it : So that if these Sentiments should be gene-

## 28 *The Jewish Synagogue, the*

rally discarded, the Interests of human Society, and of civil Government, must be deeply wounded by a Departure from them. Since every Motive to Virtue, which is lost or weaken'd, must relax the Bands and Ligaments which tye the Knot of our mutual Relations ; and must lessen those Securities which the Magistrate should take of us for *leading quiet and peaceable Lives in all Godliness and Honesty.*

LET no Man then pretend to be a *Patriot*, who founds his Claim to that illustrious Character, upon the *Ruins* of *Religion*, or an avow'd Opposition to its Interests, or a pertinacious Discouragement to the *Worship* prescribed by it. On the other Hand ; let no Man who means Religion, be a Mover of Sedition, a Disturber of Government, or an Enemy to the Powers which God hath set over him. There is such an intimate Relation, such an inseparable Connexion, between these important Views ; the Alliance between them is so fixed and establish'd, by the Order of the  
World,

## *Model of Christian Worship.* 29

World, by the Schemes of Providence, and by the unavoidable Occasions of human Life; that no Man can look with a friendly Aspect upon the *one*, who harbours in his Breast any hostile Purposes against the *other*. *What therefore God hath so joined together, let not Man put asunder.* Matt. xix. 6. Now

SINCE there is such an agreed Affinity between the *Love* of a *Nation*, and a *Regard* to its *public Worship*; proceed we to our

III<sup>d</sup> *and Last* CONSIDERATION, of the Reason they have to expect the Blessing of God upon their honest (well-meant) Endeavours, who shall take to themselves any Share of this Service, by providing Houses for the Worship of God, and the *Offices thereof*.

*Nehemiah*, an inspired Writer, we may well presume to have had just and proper Grounds of Confidence before him, in his Address to God upon a like Occasion,

### 30 *The Jewish Synagogue, the*

caſion, which he thus hath worded, (e) *Remember me, O my God, concerning this ; and wipe not out the good Deeds that I have done for the Houſe of my God, and for the Offices thereof.*

*Fix'd* and ſtated *Places* for *public* *Worſhip*, are, apparently eſſential to the Celebration of it. They are the neceſſary *Means* to an *End* of confeſſed and general Importance. The *End* it ſelf is of as much Moment to us ; (it is, I would be underſtood, of as much Moment to us, that the *Worſhip* of God ſhould have its proper Honours ſecured to it) as it is, that we ſhould live under a Senſe of our Subjection, to our Creator and Preſerver, our Sovereign and our Judge ; as it is, that our Hopes and Fears from an *inviſible, inevitable Power*, ſhould add Weight and Terror to a *viſible* Authority, which in many Caſes may be eluded, in many will not, and cannot, at all affect us : Wherefore, if the Bleſſing of God may, in any

(e) Nehem. xiii. 14.

## *Model of Christian Worship.* 31

Cafe, be expected ; *here* is, surely, the Foundation of an humble Hope for it ; where Views are consulted, of such mighty Consequence, and of such extensive Influence.

EASY then, and auspicious is the Business now before me, upon which I am not to *exhort*, but to *congratulate* you ; not to *press* you upon Expense and Difficulty, but to *applaud* your bounteous and pious Undertaking ; not now to (f) *give my Advice*, as a Thing *expedient for you, who have begun not only to do, but also to be forward a Year ago* ; but merely to beseech you, that as *there was then a Readiness to Will*, you would (g) *hold fast the beginning of your Confidence stedfast unto the End.* For,

IF ever a Word of Instruction should be seasonably *hence* advanc'd to the Slow and Ignorant ; if ever a Word of Ex-

(f) 2 Corinth. viii. 10, 11.

(g) Heb. iii. 16.

### 32 *The Jewish Synagogue, the*

hortation should *hence* <sup>fully</sup> ~~successfully~~ reach the Supine and *Inadvertent* ; if ever the *Word of God*, which is represented *(b)* *quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit*, should enter *hence* into the *Thoughts and Intents of the Hearer's Heart* ; yours is thus far the Praise of all these Benefits ; that, as there could manifestly be no *(i)* *Hearer without a Preacher*, so, there could be neither the one nor the other, without a proper *Place of Assembly to preach and hear in*. The *(k)* *Administration then of this Service not only supplieth the Necessity of the Saints ; but is, I trust, and long will be, abundant also, by many thanksgiving unto God*.

AGAIN, if ever the *sorrowful Sighing* of the Mourner should *hence* ascend, with Acceptance to the Throne of the

*(b)* Heb. iv. 12.

*(i)* Rom. x. 14.

*(k)* 2 Cor. ix. 12.

Almighty ;

*Model of Christian Worship.* 33

Almighty ; if ever the humble Confession of the Penitent and Contrite, should *hence* be favourably passed through the Hands of our gracious Mediator ; if ever the solemn Declarations of Pardon, which shall be *hence* pronounced to them, shall gladden their Spirits with Comfort and Refreshment ; if ever the Judgments of God should be averted, or his Mercies obtained, by the *Prayers and Supplications* which shall *hence* come before him ; if ever, the *Intercessions* which shall *hence* be made for others, should either procure for them the desired Favours, or *return* with a Blessing into *the Bosom* of the Offerers ; if ever the Thanksgivings, which shall be *hence* sent up to our heavenly Benefactor for the Vouchsafement of his Mercies to us, should attach our Hearts more devoutly to his Service : In fine ; if any *Glory* should ever be *hence* accruing to *God on High*, or if any Effects of his *good Will to Man below*, should *hence* be found to derive an Increase ; *You* have the Honour of being his Instruments, in all these various and diffu-

### 34 *The Jewish Synagogue, the*

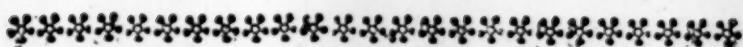
five Advantages : You have (e) *considered one another to provoke unto Love and to good Works, not forsaking the assembling of your selves together, as the Manner of some is ; but exhorting one another ; and so much the more, as you see the Day approaching.* Now

MAY that bountiful Goodness, which exerted it self by a Miracle, in Favour of the *good Centurion*, be propitious likewise to *You*, in all the Dispensations of its holy Providence ; be *favourable* to you in all your Wants of its saving Help ; *in all Time of your Tribulation, in all Time of your Wealth, at the Hour of Death, and in the Day of Judgment !*

(e) Heb. x. 24. 25.

F I N I S.

Page 32. l. 1. for *successively* read *successfully*.



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